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ANIMADVERSIONS
On other PASSAGES of
Mr. EDMUND CALAMY's
ABRIDGMENT
OF
Mr. RICHARD BAXTER's
History of his Life and Times.

PART II.

In a Dialogue betwixt a CHURCH-MAN and
a Peaceable DISSENTER;

In a Third *Hampsted*-Conference.

WITH

An Answer to Mr. Calamy's (unprinted) Defence.

To which is added,

An Account of the Plot of Burning
the CITY, in 1666.

Veritas odium parit.

Κρίνεις αὐτὸν ψεύσαι, &c. Epimen.

The Sectaries are guilty of gross Lying, Slandring, Juggling, Falsifying
their Words and Promises; they cry up for Saints, Sons of Belial, and
the vilest of Men, Gang. 2. part. 192. 240. 1646.

By the same Hand.

LONDON: Printed by E. P. for R. Wilkin, at the King's-Head in
St. Paul's Church-yard, 1704.

ADVERTISEMENT.

THE First Part of the Animadversions was hurried to the Press, and by reason of the Author's distance from the City, several Errata were committed, which the Candid Reader is desired to correct with his Pen. And that Mr. Calamy should have no Occasion to accuse me of False Quotations, in pag. 22. of the Animadversions, lin. 21. the Reader is desired to alter 129, and make it 199 of the Third Part.

ANIMADVERSIONS

ON

Mr. CALAMY's Abridgment, &c.

Part I.

Phil. **M**Y dear and hearty Friend, I am glad to meet thee; methinks 'tis an Age since I had the Happiness of thy Conversation.

Orth. I am pleased that you think it so, and I'll assure you, it shall be always my chiefest study to make you easie. What think you of another Dish of Chat? (if you are at leisure,) for I have a mind to have t'other Touch at the *Abridgment*, &c. there's Matter enough; 'tis a *Copia Verborum*, I wish I could say it was *Thesaurus Veritatis*.

Phil. Take my Advice, as a Friend; 'tis my thoughts, that you are always too forward to proclaim to the World the Lies and Falsities of the Dissenters; you wou'd do well to look at Home: I'll assure you, the First *Anim.* has rais'd the Party against you: Some say 'tis an ill-natur'd Piece, some a rough and unpolish'd; some accuse it of Railing, and in plain *English*, of down-right Lying: 'Tis your best way to defend yourself, before you proceed to fresh Accusations.

Orth. If I thought it was matter of Truth, I should willingly embrace your Advice; but Lying and Slander, Malice and Revenge, are the *Criteria* and *Marks* of the Party; 'tis as natural to 'em, as 'tis to drink when adry, or the Wind to whistle: I'll tell you, I mind not what they say, for 'tis not to be minded; 'tis usual for 'em to raise a Cloud, to make a hideous Out-Cry, which will soon evaporate and die. But who's my Accuser?

Phil. Even Mr. Calamy himself, the *Filius & Nepos* Edmundi. Well, I thought what would come of your meddling with him; there's a strange Noise and Hubbub in the Town.

Orth. What's the matter *Phil.*

Phil. Dr. Oates's 40000 Spanish Pilgrims, with their Pole-Axes and long Black Knives, and what not, that came over in an *Irish* Mist; and the *French* Invasion of the Isle of *Purbeck*, did not make a greater clutter and noise. In short, Mr. *Calamy* says, you are guilty of a notorious Lie ('tis your own word) concerning the Reverend Mr. *Baxter*.

Orth. I hope the best; but if it should prove a Mistake, (for who is infallible?) I shall not be asham'd to own and recant it; and may it be a President to Mr. *Calamy* and his Party: Such a Method wou'd soon shorten the Controversie; and it wou'd be a great means of promoting Truth, Justice and Peace. But where is the Falshood?

Phil. You'll find it, Page 23 of the *Animadversions*.

Orth. But prithee *Phil*, how did you come to the knowledge of so great a Secret? For I do not as yet hear, that Mr. *Calamy* has made it appear in Print.

Phil. That's the Rarity of it. You must know, that I keep good Company; and at a certain Alderman's Table I had it from Mr. *Calamy*'s own Mouth.

Orth. But what was the Occasion of that Mighty Discovery?

Phil. 'Twas thus, M. *Calamy* was asking a worthy Divine of your Church concerning the Author of the *Animadversions*, and he names one of the Doctor's Neighbours, a truly honest Man; but Mr. *Calamy* was assured by him, that he was mistaken, if he thought him the Author; and that he must look nearer Home.

Orth. Tell Mr. *Calamy* from me that he mis'd his Aim, and I think I am even with him; I told him before out of *Plautus*, that he ought to take care of Slandering; *Qui alterum incusat, ipsum se intueri oportet*.

Phil. That ought to be your Motto, if he makes good his Proof.

Orth. That shall be spoke to hereafter.

Phil. I shall wait your Motions — You can't imagine what an Esteem I have yet for Mr. *Calamy*; and 'tis not in your power to convince me, but that he is a Man of wonderful Oratory; you wou'd be amaz'd to hear, how great a Number of Admirers he has, and some of great Note and Figure too; my Lady L—— is lately become his Auditor, and she is resolved to sit down under his Ministry.

Orth. Prithee *Phil* what is that Lady, and where does she dwell? I fancy her Husband was lately Lord M——r of London, Sir —— what do you call him; Am I not right?

Phil. You have hit it, Sir: But why so inquisitive?

Orth.

Orth. I'll tell you my Reason; I have it from a good Hand (and I can confide in my Author, for I'll assure you, he is a Man of Probity, and hates to be accounted a Lyar and Slanderer) that that Lady was lately a hearer of the fam'd Mr. S — r, Brother to the mighty Pleader, and for some weighty Reasons she has lately deserted him.

Phil. Who can blame her, if she saw cause for it; but I pray what was it?

Orth. The Story is this — Mr. S — r, having lately buried his Wife, being lonely and desolate without a comfortable Importance, was resolv'd (I suppose he had a Call, some say, 'twas a great one) to alter once more his Condition; and fixing his Amours upon a weighty Widow, or she upon him, I know not which, it is not a pin matter; and without long — roundabout — Addressees, the match was soon struck up.

Phil. Perhaps the poor Man was in haste, and could not contain, and you know, *St. Paul* says, 'tis better to marry, than to burn; my Lady is too Discreet, to object that, there must be something else in the Wind, else she would not have seperated from his Congregation; out with it Man; what is it? for I am in pain to hear.

Orth. 'Tis thus — Mr. S — r has been excessive in accumulating his Favours on his new Misttress to the great Detriment of his former Children. My Lady has several times discours'd him, and has used many a Long-winded Argument with him, and all to no purpose; nay more than that, she (or some body else, it may be Mr. Calamy, for ought I know) has wrote a tedious Discourse, as long as a Presbyterian Prayer and Sermon.

Phil. It must be her own, for she's a Person of wonderful Parts, and they cry her up for the Heroine of the Age, and one that far out-shines Mrs. A — —

Orth. 'Tis like the Party, to make a filthy pother with the Members of their own Faction; I tell thee, *Phil.* the Woman you name, is able to grapple with all the Writers of that Party; she has mau'd *Defoe*, *Dr. Kennet*, and the Author of *Moderation a Virtue*, and they cannot make a sound Reply: 'Tis my Opinion, that she is the Wonder of *England*, if not of *Europe*; and if you think your Lady to be such an Author, I wonder her Performance has not seen the Sun.

Phil. Why! Is it not in Print?

Orth. Not that I hear of, I wish it were; it might tend to the Advantage of Common Christianity. I beg of you to use your

Interest with her Ladyship, to gratifie the World with a sight of it, and I shall be mightily indebted to you for the Favour.

Phil. I'll try what I can do, but I am in fear I shall not prevail : She is a Woman of wonderful Modesty ; besides, she is loath to expose one of the Ministry.

Orth. Then tell her from me, she'll be wanting in her Duty to God and the Publick. All Wolves ought to be strip'd ; such devour Childrens Portions and Widows Houses, and for a Pretence, make long Prayers ; such are meer Modern *Pharisees*, that out-do their Fore-fathers in the Gospel ; they stumbled at a Straw and Minute Matters, these will swallow a Camel, Tail and all.

Phil. Don't fly into a Passion ; but methinks you are too Censorious, you judge too rashly.

Orth. Not at all, I'll assure you. Religion suffers by the harbouring such Wolves, they ought to be expell'd out of the Christian Flock ; else, God knows what the consequence may be. But just now you were a saying, that Mr. Calamy had accused the Author of the *Animadversions* with a Mistake, or somewhat worse ; where shall we find it.

Phil. In the 23. p. of the *Anim.* The Story was taken out of *Vernon's* Life of Dr. Heylin. I must repeat the Affidavit, and also what Mr. Baxter says to it ; and then the World shall freely judge betwixt Mr. Calamy and my self.

Orth. That's fair indeed ; I desire no other Favour.

Ani. 23. *Phil.* Reads, Dr. Heylin (says the Author) *was no more a Man of Blood, than St. Paul was a Mover of Sedition ; and if he had, 'tis to be hop'd, he might have been as well Canoniz'd for Fighting for his Prince, as some others are celebrated for Saints in the Everlasting Rest, who died in the very Act of Rebellion against him : But 'tis no new thing for those, who cut a Purse to cry, stop the Thief. Mr. Baxter may be pleas'd to call to mind what was done to one Major Jennings the last War, in the Fight between Lyndfel and Longford in the County of Salop, where the King's Party having unfortunately the worse of the Day, the poor Major was stript almost naked, and left for dead in the Field. But Mr. Baxter, and one Lieutenant Hurdman taking their walk among the wounded and dead Bodies, perceiv'ing some life in the Major ; Hurdman (a vile Wretch) run him through the Body in cold Blood, Mr. Baxter looking on all the while, and taking off with his own Hand the King's Picture from about his Neck, telling him, as he was swimming in his Gore, that he was a Popish Rogue, and that was his Crucifix. Which Picture was kept by Mr. Baxter for many Years, till it was got from him (but not without much difficulty) by one Mr. Somerfield, who then lived with Sir Thomas Rouse,*

The Reader is desired to take notice that this was wrote in Mr. Baxter's life time.

Roule, who generously restored it to the poor Man, now alive at Wick near Parshaw in Worcestershire, altho' at first supposed to be dead, being, after the Wounds given him, dragg'd up and down the Fields by the Merciless Soldiers. Mr. Baxter approving of the Inhumanity, by feeding his Eyes with so Bloody and Barbarous a Spectacle.

I Thomas Fenning's subscribe to the Truth of this Narration above-mentioned, and have hereunto put my Hand and Seal, this 2d. day of March, 1682.

THO. FENNINGS.

Signed and Seal'd March 2d.

1682. in the Presence of

JOHN CLARK, Minister of Wick,
THOMAS DARK.

Now I'll present you with Mr. Baxter's Defence in one of his Books (for you must know, he has wrote a multitude) call'd, *The History of Councils*, by Richard Baxter, a Lover of Truth, Love and Peace, and a Hater of Lying, Malignity and Persecution.

Orth. 'Tis well, if he proves his Subscription.

Phil. Let me go on. In this *History of Councils*, you have a Pamphlet of 8 Pages affix'd, and in the 7th. Page you have Mr. Baxter's Answer to the aforesaid Affidavit, or Narration of Major Jennings, in these Words; I do not think Major Jennings knowingly made this Lie, but was directed by some-bodies Report, and my sending him the Medal. I do solemnly protest, that to my knowledge, I never saw Major Jennings: 2dly, That I never saw Man, wound, hurt, strips, or touch him: 3dly, That I never spake a Word to him, much less any Word bere affirmed: 4thly, That I never took the Picture from about his Neck, nor saw who did it: 5thly, That I was not in the Field when it was done: 6thly, That I walked not among any Wounded or Dead; nor heard of any kill'd, but the one Man before-mention'd: 7thly, That the Picture was never got from me with difficulty. But that this is the truth; the Parliament had a few Men in Longford House, and the King in Lyndsel, about a Mile and a half asunder, who used often to skirmish and dare each other in the Fields between; my Innocent Father being Prisoner at Lyndsel, and I being at Longford, resolv'd not to go thence, till he was deliver'd. I saw the Soldiers go out, as they often did, and in another Field discerned them to meet and fight. I knew not that they had seen Jennings; but being in the House, a Soldier shew'd us a small Medal of Gilt Silver, bigger than a Shilling; and told us, that he wounded Jennings, and took his Coat, and took that Medal from about his Neck: I bought it of him for 18

Hist. of the Councils, by Mr. Bax.

Pence, no one offering more. And some Years after (the first time that I heard where he was) freely desired Mr. Somerfield to give it him from me, that had never seen him; supposing it was a mark of Honour, which might be useful to him. And now all these Lies are all the thanks that I ever had!

Orth. Somewhere there are Lies, that's for certain; and in return to your Civilities, I shall lay before you Mr. Baxter's Letter to the Major, thus directed, For Major Tho. Jennings at Wick near Parshaw in Worcestershire. Sir, I do not much wonder, when I sent you the Medal, that you should imagine it was I that took it from you; but it is sad, that a Man of your Age, so near another World, as well as I, should so rashly publish so many Falshoods, as if you had been certain they were true. Do you not know that you never saw me (to my knowledge) and could you, when so near Death, know a Man that you had never seen before? I protest I never saw you in my life, to my knowledge, never touch'd you, never spake to you, never saw any touch or hurt you, nor was in that Field, but in the next near Longford. And I bought the Medal, and intreated Mr. Somerfield to give it you, as from me, supposing it might be useful to you hereafter. Sir Tho. Rouse's Chaplain, that stood by is here, and will take his Oath of it, as I will do, that I never touch'd you, nor spake with you, nor saw any do it. Repent, and God forgive you. Richard Baxter.

A Reply to the abovesaid Letter.

Major Jennings replies to Mr. Baxter's saying, that to his knowledge he never saw Major Jennings, that so perhaps it might be, but it was his good fortune, for had he revealed his Name, which they inquired after, they would, if possible, have exercised more Cruelty upon him, neither did he upon his own knowledge certainly know Mr. Baxter, but all their Men generally reported him to be that very Person, and that he was Chaplain to Longford Castle; and he saw such a one in black Habit, to his best remembrance, with the Parliament Soldiers, some considerable time before he was wounded; and further, that he believes he staid in the Field till they all went out, but they thought that they had first dispatch'd him. And to the second, the Major says, Mr. Baxter lies, in saying, that he never saw any Man wound him, for after he was strip'd, Hurdman comes with this Man in black (reported to be Baxter by all the Soldiers) and sees Hurdman run him in the side, as he sat on Horse-back by him; and while he lay on the Ground, at the same time, the Medal was taken off by the Man in black, to the best of his remembrance, by the Soldiers said to be Baxter: And then as to the 3d. particular, he said, that he was a Papist Rogue, and that was his Crucifix: And so 4thly, cut the Picture off his Neck, leaving a Blue Ribband, with a Ring, on which the Picture hung: The 5th. and 6th. Affeверations are all false on Mr. Baxter's part; and

as to the 7th. and last, whereas Mr. Baxter affirms, that the Picture was not got from him with difficulty. The Major says Mr. Somerfield came to him and his Wife at Piddle, and there told him, that Baxter had the Medal, which was cut off from his Neck at the Fight; and that he had Mr. Baxter's Watch, which he would not restore, till he deliver'd the Medal; and so upon these terms he procured it, and sent it by Mr. Darby of Fladbury to the Major; Baxter had kept the Medal seven Years.

All the above-mention'd Particulars were asserted by Major Jennings the 9th. day of June, 1682. and in Witness whereof, I have hereunto put my Hand this said Day and Year,

Tho. Jennings.

In the Presence of John Clark, Minister of Wick.

But by the way you must know, that Mr. Clark was a Person most exemplary for a strict and Religious Conversation.

Phil. But pray Sir, why might not Major Jennings, being wounded, and in that Condition, mistake Mr. Baxter for another Man.

Orth. The Major you must know, had never a Wound in his Head or Neck, and so in a very good condition to distinguish betwixt a Black Coat and a Red; or, between a Divine and a Soldier.

Phil. Now you see what the Reverend Mr. Baxter has said for himself in answer to Mr. Jennings. What can you allege to bring your self off from being a Slanderer, in reprinting this Story. I am sure, you must cudgel your Brains, and raise your Invention to come off cleverly.

Orth. You express your self so tenderly and feelingly, as if you believ'd it, and seem to be in a great fear for my Reputation, for which I thank you: But be assured, that I am not at all in Danger. What think you of a Tryal in Westminster-Hall, for a Decision of this Controversie.

Phil. You are in a merry Vein, and mighty Jocular and Pleasant, and your Notion of a Tryal I take for a Jest; beware of the Adage. *Post Gaudium Luctus.*

Orth. Here's my Hand, and believe me, that I am soberly serious, for I do not take it to be a matter of Mirth, but of Weight and Moment. I'll tell you what I design to do. I'll have a Jury of 12 (or 24 if you please) Free-holders, Men of Probity, Moral Honesty, Judgment and Discourse; and I'll leave the Cause to them to determine; and in the behalf of Major Jennings, I should thus bespeak them. Gentlemen, here are two different Narratives,
and

and as many Letters to prove and disprove the Matter of Fact, directly opposite to each other. On the one side you have the Testimony of Major *Jennings*, an honest Cavalier, a Man of Honour and Post; one that followed the Royal Cause, one that was wounded, and was so barbarously used, and one that says, and not only so, but has also Signed and Seal'd in the Presence of a Divine, that Mr. *Baxter* did so and so, as you have seen in the Major's Letter. On the other side you have Mr. *Baxter's* Testimony, and in express terms denying every tittle of it. — But Gentlemen, you must consider, tho' Mr. *Baxter* was a Presbyterian Minister, yet he may want the Character of *Testis probus & legalis*; he confesses, that in his Youth he was given to lie; and you all know, that what is bred in the Bone, will never out of the Flesh: To confirm which, we find him at it again, about the *French* Protestants, and that our Church wou'd not relieve their Ministers; for which Mr. *Long* has severely chastis'd him, and has given a List of some *French* Ministers, that have been preferr'd by our Bishops. Again, p. 44. about King *Charles's* having a Hand in the *Irish* Rebellion, and the Story of the Lord *Antrim*; I pray read the *Animadversions*, and Mr. *Calamy* will never expose himself to defend *Baxter*. Then you find him at it again about the 41. Parliament, being the most Celebrated that ever sat in *England*: Pray Gentlemen, read these Pages of the Lord *Clarendon's* History, and I am sure, Mr. *Baxter* will seem Vile in your Eyes; and in multitudes of other places (too long and too many to recite to you) of his own Life, abridg'd by Mr. *Calamy*. Now I shall leave it with you, and do not in the least doubt, but that you will bring in a just and honourable Verdict.

See Abridg.
6.
Ani. 23.
Baxt. Life,
3 part, 199.
Ani. 23.
Long's
Rev. 211.
212.
Abridg.
44.
Ani. 27, 28.
Abridg. 19.
Ani. 60.
Cla. Hist.
1 Vol. 309.
211. 213.
220. 234.
254. 338.
421.

Phil. But pray take care that 'tis not a pack'd Jury, for such things has been done in my memory, to the vast Prejudice of many an Honest Man.

Orth. That's true indeed — but as to pick'd and *Ignoramus* Juries, I may speak more hereafter — And in the mean time, that you may not have any Jealousie or Pretence; I shall leave it to you to make choice of any number of Men, provided they be unprejudic'd, honest and judicious: In short, I may (as I do) venture it to the Censure of the whole World.

Phil. E'en do so — and let us proceed to somewhat else, for you promis'd to make more *Animadversions* on the Famous Abridgment; but one thing startles me, and that is the great delay in Publishing the second Edition of that Book. There's something in the Wind —

Orth.

Orth. Perhaps Mr. Calamy has taken my Advice, in the Preface ^{See Pref.} to the *Animadversions*; or else he is afraid to venture it to the World, ^{to the} with all its Bundle of Faults; or else he's grown Honest, (which I wish with all my Heart) and will (as it deserves) commit the *Abridgment* to the Flames. But I am not inquisitive, nor care I what becomes of it; and if it should creep but once more into the World, I should soon come to the sight of it, and make preparation for fresh Observations.

Phil. Some Persons, as *Tutchin*, and Mr. Calamy in his *Abridgment*, methinks have an odd Notion of Government; they would fain make the King one of the Three States; I am afraid, there's something more than ordinary, that they are so zealous for it; believe me, that Notion (and a wild one too, I think) has exercised my Thoughts many an Hour. In short, it has made me uneasy, and abundance of Scruples have intoxicated my Head; 'twould be a Christian Office in you, (and so I should take it) to set me right in that Notion; and I should take it for a great Favour, and should believe, that you reckoned me among your Friends.

Orth. That the King is one of the Three Estates, is (as you well observe) an odd, and a wild Notion; 'tis the exact Strain of — 41, and the Darling of Republicans; and the *Observer* has been already taken to task for it, beyond a Reply; but, he like the whole Herd, takes no manner of Notice; but rails and lies, and defames on still in a Circle: But I cannot hold my Nose over such a Sink of Infamy; I shall pass him by, and take Notice of a more cleanly Adversary, dear Mr. Calamy, *Edmundi Filius & Nepos*. 'Tis no wonder that he should lick up the Drivel of Old *Edmund*, who was at the Minting of the Notion of the Three Estates. I shall therefore do my best to ease you, and to do Justice to the 2 —: I shall beg leave to enlarge upon this Topick, for it's Contagion has infected the whole Drove. In the first place, tho' I have brought you over to our Church, yet I perceive that you are a Stranger to some of our Offices; I know you are a Zealot against the *Papists*, I wonder how you could miss of being rightly informed of the true Notion that we are upon; what I mean, is in the Office for *Gunpowder Treason*. I would have you read the Rubrick.

Phil. — *A Form of Prayer, with Thanksgiving, — for the Happy Deliverance of the King — and the Three Estates of the Realm —*

Orth. Now turn to the Collect in the Communion Service, and there we acknowledge the Power, Wisdom, and Goodness of Almighty God, in preserving the King and the Three Estates of this Realm, assembled in Parliament, —

Phil.

Phil. I profess you have opened my Eyes, and have enlightned my Understanding; none sure of the Establish'd Church can entertain the Notion of Three Estates, including the King.

Orth. I wish there were not ———

Phil. You have fixt me, as not to be moved; but you would be very kind to the Dissenters and others, (who do not love our Excellent *Liturgy*) to let me tell them what the Law of the Land says to this Notion.

Orth. I must not pretend to the Knowledge of the Statute-Law, for that belongs to an Order of Gentlemen of another Profession; but one of them, a Person of Honour, has collected the Statutes for me.

Phil. Are they quoted right? or else Mr. *Tutchin* will be at the Heels of him.

Orth. Such a Scoundrel, such an unfledg'd Bird of Separation, is below his Notice: But he desires any Man of Sense, and Knowledge in the Law, to consult, and confute him.

Phil. Fairly offer'd indeed, ——— Begin then ———

Orth. Reads: — Therefore at the Request, and by the Assistance of the Three Estates of this Realm, that is to say, the Lords Spiritual and Temporal, and the Commons of this Land, assembled in this present Parliament, be it enacted, &c. The Three Estates assembled in this present Parliament. In the Explanation of the Duke of *Bedford's* Power, where this is also included: It was advised and appointed by the Authority of the King, assenting with the Three Estates of the Realm, ——— The Duke of *Bedford* appeared in Parliament, and declared of his coming, *coram Domino Rege, & Tribus Statibus Regni*; before the King, and the Three Estates. The Act of Recognition of *Qu. Elizabeth*, to the Imperial Crown of this Realm, and stiling themselves thus, ——— We your said most loving, humble, and obedient Subjects, viz. the Lords Spiritual and Temporal, and the Commons, representing the Three Estates of your Realm of *England*, ——— And then declaring the Queen's Title to the Crown, by Inheritance and Lineal Descent; they proceed as follows: For which Causes, we your most loving, faithful, and obedient Subjects, representing the Three Estates of your Realm of *England*. In the Eighth of *Elizabeth*, are these words in an Act: The Clergy being one of the greatest Estates of this Realm ——— This Court (says *Coke*, in 4 *Inst.*) consists of the King, and of the Three Estates of the Realm; of the Lords Spiritual and Temporal, and Commons. ——— *Præ-sente Domino Rege, & Tribus Statibus in præsentì Parlamento existentibus, &c.*

1 Ric. 3.

Rot. Par.

3 H. 8.

Rot. Par.

3 Hen. 19.

11 Hen. 6.

Rot. Parl.

11 Hen. 6.

10. 1 Eliz.

cap. 3.

23 Hen. 6.

n. 11.

his, &c. Our Lord the King being present, and the Three Estates in the present Parliament assembled. — *Domino Rege, & tribus regni Statibus in pleno Parlamento comparentibus, &c.* Our Lord the King and the Three Estates in full Parliament appearing, &c. By these two last Records, it is evident, that the King was not in those times reckoned one of the Three Estates, there being Three Estates, besides the King, and consequently he cannot be one of the Three. 28 Hen. 6.
n. 9.

The Lord *Cromwel*, then Lord Treasurer, exhibits a Petition in Parliament, wherein he saith, that the State and Necessity of the King and of the Realm, have been notified to the Three Estates of the Land, assembled in Parliament. The Queen Dowager in her Petition, mentioning the Ratification made in Parliament 11 Hen. 6.
n. 2. *Henry 5.* saith, it was sworn by the King, but by the Three Estates of the Kingdom of England: *C'est assavoir lez Prelatz, Nobles & Grands, & par le Communs de mesme le Royalm d'Engleterre*, that is, by the Prelates, Nobles, and Great Men, and by the Commons of the said Realm. 1 Hen. 6.
Pref.

In the Appendix to the Rolls of Parliament in 11 of *Hen. 6.* the Duke of *Bedford* saith in his Petition to the King, how that in your last Parliament, it liked your Highness, by the Advice of the Three Estates of this Land, to will me, &c.

And for a closure, I shall add the Testimony of a Man of Honour, Learning and Virtue, a Member of the present Parliament, as I find it in his admirable Book, called, *Peace at Home*, wrote in defence of the Occasional-Bill, which Book I never expect to see answered. In the Preface he has these Words; *Your Majesty and the Three Estates of the Realm, who are all Members of the National Church, do constitute the Body Politick of this Kingdom; and you are neither one of the Three Estates, nor do constitute a Fourth, but you are the Sovereign Head of that Great Body, &c.*

The King (says the famous Judge *Jenkins*) is *principium, Caput & finis Parliamenti*, and he quotes *Coke 4 Inst.* The Houses make no Court without the King, they are no Body Corporate without the King, nor Parliament without the King, they all make one Body Corporate, one Court called the Parliament, whereof the King is the Head, and the Court is in the Lord's House, where the King is present; and as Man is no Man without a Head, so the Houses severed from the King, as now they are (speaking of the 41 Par- Jenk. Red.
25.liament) have no Power at all, &c.

Phil. Ten thousand thanks for your good Collection, I shall send it to Mr. *Calamy*, hoping he'll alter his Phrase of Three Estates in 125.his

his next Edition (if it should chance to come out) I shall only desire him rightly to inform his Hearers upon this Point, and to take out the Venome of that poisonous Notion of Three Estates. But I wonder what should be the Reason of taking up such an unaccountable Notion, and to be so fond of it.

Orth. Oh! Sir, there's a Snake in the Grass, a deep Mystery, a Wheel within a Wheel, but I shall unfold it to you; they are sworn Enemies to Episcopacy, and cannot away with Bishops, much less would they (had they it in their power) admit them to sit as Barons in the House of Lords.

Phil. Is that the Point? But I always thought that they had a right to sit as Barons in the Upper House. Have they not?

Orth. No honest Man doubts it. And if you was to see a Collection of Records of their Authority to sit and act in that House, you'd bless your self, to think that there should be any Opposers to so known a Truth. Now if the Dissenters will have the Bishops, which are one State, excluded, the great Council of the Kingdom is dissolv'd, which essentially doth consist of the Three Estates, and then the King and the Lords Temporal agreeing, may exclude the Commons; so the King and one State remaining, the King at Pleasure may dismiss the Lords, and then where is the Parliament, the only Conserver of the Rights and Liberties of the People.

Spel. Tom.
1. 12.

The Bishops have ever been of the great Council.

*Commune concilium Cantuarie habitum 5 Idus Januarii, Anno Domini-
nicæ Incarnationis 605, presentibus Rege, & Augustino Episcopo, Clero
etiam & Populo.*

Id. 119.

*Ego Ethalbertus, Anno 603. Rex Cantie cum consensu venerabilis Ar-
chiepiscopi Augustini, & principum meorum.*

Mr. Camden in his *Britannia* assures us, that in the time of the English Saxons, and in the ensuing Age, a Parliament was call'd, *Commune Concilium*, which was (saith he) *presentia Regis, Prælatorum, Procerumque Collectorum, &c.*

21 Ed. 3.

There is mention made of a Parliament, held under *William* the Conquerour, wherein all the Bishops of the Land, Earls and Barons made an Ordinance, touching the Exemption of the Abby of *Bury* from the Bishops of *Norwich*, in the 10th. Year of *William* the First, *Episcopi, Comites, & Barones Regni, Regia potestate ad Univer-
salem Synodum pro causis audiendis & tractandis Convocati*, saith the Book of *Westminster*.

Pat. 6 *Fo.*

A Writ was directed by King *John* to the Sheriff of *Rutland*, in the 6th. Year of his Reign, *viz. Rex, &c. Vice Comiti Rutland, &c. Sciatis, provisum est cum assensu Archiepiscoporum, Comitum, Baronum, & omnium fidelium nostrorum Angliæ.* So

So that Bishops (let Mr. Calamy say what he please) which have been in England ever since Christianity was first planted here, have been ever assembled to the great Council of the Kingdom; and Mr. Calamy may as well be displeased (if he rationally consider the constitution of this Government) that H. 3. by his Writ should call the Commons to sit in Parliament; as that the Conquerour and King John should confer the Dignity of Baronies upon Bishops, and by Writs call them to Parliament; they were called by the Grace and Favour of the Kings, and by no other Right do they or any of them sit there: And I cannot understand, but the King may as well dignifie the Bishops to sit in the House of Peers, as the Burgeesses to sit in the House of Commons. The Power of the Bishops is so interwoven with the Government of the Kingdom, that it cannot be taken from them without a great Change and Alteration in it.

I would have Mr. Calamy read over the 4th. Chapter of my Lord of Worcester (the Learned Dr. Stillingsfleet) concerning the Peerage of the Bishops, and how far they make the Third Estate of Parliament, and I assure him, he'll there find such Records and Authorities, as cannot be put by. I shall not mention any of them, having already had occasion to quote several of them; and now 'tis time to adjourn this Notion of the King's being one of the Three Estates, having I think said more than enough to set the Notion in a clear Light, and to satisfy any considering honest Man; for such Mr. Calamy would be accounted, as you may see at the end of his Preface to his first Answer to Mr. Hoadly.

Bishops Jurisdiction in Capital Causes, c. 4.

Phil. I must confess, that you have satisfied me, and have said enough to convince any one, that the Bishops are the Third Estate in Parliament: And where shall we be next?

Orb. Een chuse your Topick, there's Matter enough in Voluminous Calamy.

Phil. Mr. Calamy at every turn is charging the Church with a Persecuting Spirit, and lays all the Misfortunes of the Dissenters at her Door; and at the thoughts of them, the poor Man is overwhelm'd with Sorrow and Grief: *Having reason (says he) to reckon my self a considerable Sufferer, tho not then born, I hope I may without Offence, drop a Tear upon the remembrance of the Funerals of so many Worthies in our Israel, buried at once in a common Grave.* He strikes at the Act of Uniformity, which he says, was pass'd in Heat, and that Posterity will rue the Consequence of it.

Abri. 486.

Id.

Orb. What Mr. Calamy talks of, as Sufferer, tho not born, is too true of many, nay thousands of the Offspring of the Royal Suffering

Clergy; and if he be so free of his Tears, I hope he'll give me the same privilege, and I could mourn a flood for those many thousands in our *Israel*, that were buried alive (if I may so say) in that long, Cursed Rebellion, begun in 41. And I could add to those the suffering Clergy (tho qualified) in our Neighbouring Nation; but I shall not insist at large, that Subject being undertaken by two Learned Men of our Church.

Phil. I wou'd beg of you to use your Interest with them to desist; I am sure, in so doing, it wou'd redound more to the Honour and Credit of your Church; if they go on, I can tell them, it will open such a Scene, as would make your Church and Members, (especially the Clergy of it) as the Off-scouring and Infamy of the World. And if you won't give Credit to me, I shall leave you to the thoughts of the Learned; and take them in his own Words.

Adver. to the New Test of the Church of England's benefit. Whereas there have been three Advertisements publish'd in the Gazette, of a Book preparing for the World, of the Sufferings of the Royal Clergy of the Church of England; by which it appears, that notwithstanding all the Offers made by the Lovers of their Countries, in order to obey her Majesty's Commands of Peace and Union, and to bury the remembrance of former Ill Usages on both sides. The Church-men are resolv'd to revive all the Old Quarrels they can, in hopes of widening our Breaches.

The Editors of this worthy Collection are therefore humbly desired, since they are so willing to examine the Article of Persecution with the Dissenters, to hasten their Book out with all convenient speed, there being ready in Manuscript, an exact List of the many thousands Families of their Dissenting Brethren, ruin'd and undone by the Merciless Persecution of the High Church Party; by way of Answer to their Collection.

They are also desired not to omit a true List of how many of their Clergy were turn'd out for Sodomy, Incest, Adultery, Drunkenness, Blasphemy, and other Scandalous Crimes; or else they may expect to have it done to their Hands.

Orth. Here's the glorious Effect of a Wooden Ruff; instead of humbling his Pride and superlative Impudence, he's harden'd to the highest Degree: I wou'd desire him to put out another Hymn, as a Victory over Modesty, Shame and Conscience, and let his own dear Phyz adorn the Frontispiece; but I must take this Advertisement into pieces (tho the unparallel'd Impudence of it does not deserve a serious Thought; that a Book of the Sufferings of the Loyal Clergy, &c. is preparing. I freely confess, and since Mr. Calamy has shew'd the way in his ninth Chapter of the Abridgment; it is but common Justice to give an account of the Sufferings of the Loyal Clergy of the Church of England. But we are to obey her Majesty's

jeſty's Commands, (ſays our Sweet Singer of *Iſrael*) of Peace and Union; and to Bury the Remembrance of former Ill Uſages, on both Sides. The Church-Men are reſolv'd to revive all the Old Quarrels they can, in hopes of widening our Breaches. The Tide is turned, and the Wolf is turn'd a Preacher of Peace and Union; we heard nothing of this in the laſt Reign, that was the Age of *Abridgments*, &c. We do not deſign to revive Old Quarrels, but to place Truth upon its proper *Baſis*, and to put the Saddle on the Right Horſe. Our *New Teſt-Man*, I wiſh he be *Teſtis Probus*, as well as *Notus*, talks of an Inviſible *M.S.* he ſhould have carried it to Mr. *Calamy*, who wou'd have given it a place in the next Edition of the *Abridgment*. Let him haſten it with all convenient ſpeed; it may be a Help to the Editors of the Worthy Collection. But I take the whole Paragraph to be Banter and Bravado, as well as the next, which, I ſuppoſe, is to be a New Edition of *White's Centuries*, &c.

Phil. But our *New Teſt-Man* lays it at your Door, for Reviving the Old Quarrels, &c.

Orth. He does ſo indeed, — But I'll bring you a Man to prove him a ſcandalous Liar, and that is enough for my preſent Turn.

Phil. Who is it?

Orth. E'en Mr. *Calamy*, the *Nepos*. Pray Sir will you be pleaſed to give us your Senſe of our *New Teſt-Man's* Accuſation.

Phil. I am content.

Edm. Calamy. Gentlemen, ſince you have pitch'd upon me, as Umpire to determine the preſent Controverſie, I ſhall (as I told Mr. *Hoadly*) endeavour to approve my ſelf an honeſt Man to you, (and to the World.) The Author of our *New Teſt* (in his ſilly and lying *Advertiſement*) has declared, That the *Church-Men* were the freſh Fomentors of the preſent Diviſions, and the firſt Aggreſſors in the Polemical War. I muſt confeſs, that tho' he is a ſmart Diſputant, (and that I and Mr. *How* have found to our ſorrow, in the Point of *Occaſional Communion*, which he has unanſwerably confuted,) yet his Memory (tho' tenacious enough in other Points) has fail'd him, as to the preſent; and he has falſly accuſed the Members of the Church of *England*; for you muſt know the Caſe was thus: In the declining part of the Reign of Glorious King *William*, Mr. *Taylor* publiſh'd his Diſcourſe againſt Dr. *Sherlock*, about Church-Communion, and the ill-timing of it I believe was the Death of him, (for Mr. *Taylor* died ſoon after;) and I my *Abridgment*, which, as Mr. *Baxter* once ſaid, I wiſh the World wou'd take, as *non ſcriptum*: Mr. *Taylor* was ſmartly reply'd to by a name-

Mr. Calamy's Pref. to Hoadly's Anſw. juxta fin.

a nameless Author, (tho' I know him to my grief and sorrow) and no body taking up the Cudgels in the behalf of Pious Mr. Taylor, that Dispute dropt. But I (to my Vexation I speak it) have felt the Smart of Mr. Hoadly's Arguments, and the Author of the *Animadversions* on my *Abridgment*, (to my great Grief, has not only essay'd, but actually prov'd me a Liar.) But the greatest of my Trouble is yet behind, I have been cut down by the Pen of a Woman, in *Moderation truly stated*. And what Adversaries are yet behind the Curtain, I cannot tell; I am sure I have said enough to employ many more, and if they fall upon me, I must take it for my folly: For who thought our Immortal William was so near his Exit? In his Reign we had Licence to say and write what we pleased, for under the Protection of his Royal Wings we were safe; but the Scene of Affairs is changed, and our Case altered; and the Church-Men have taken up new Vigour in this Female Reign; the Queen's their own, and has publickly declared herself for them. And to draw this Controversie to a Point, I do declare, that I and our Party were the first Aggressors.

Orth. Now Sir, you have heard the Determination of your Friend Mr. Calamy.

Phil. I am obliged to stand by his Judgment. Mr. Calamy mentioning *Occasional Communion*, has put a Thought in my Head; Now what think you, if we should have a Stroke at it? Four or five Leaves of the Tenth Chapter are spent upon it, and he defends *Occasional Communion* with the Establish'd Church. One would have thought, Mr. Hoadly had cool'd his Courage in his first Answer, but he goes on in his first Reply to Mr. Hoadly, and bestows vast Eulogies on those Bishops that were against that Bill; they are Moderate Men, and deserve to be Chronicled for their Virtues; they are no Tantivy-High-Flown Church-Men; by their stout Opposition to that Pestilent Bill, they have the Love of all Dissenters.

Orth. I shall not presume to add to what has been said against *Occasional Conformity*; but I shall beg the Reader to consult these Pamphlets; viz. *The Wolf*, *Moderation truly stated*, and *Occasional Conformity an Unjustifiable Practice*. The Lords that were against it, move in so high a Sphere, that I must keep my Distance, and not pretend to know their Reasons for Dissenting. But concerning *Moderation*, I'll tell you a Story, (and there's no Harm in that.) Having a curiosity to go to St. Paul's upon the *Thanksgiving-Day*, I made what haste I could, but coming too late, I took up my Stand amongst the Grocers; and a Person next to me perceiving

one

one of the Bishops approaching, Lord (says he) who would have thought that my Eyes should ever have seen a Bishop, that would pull down the Church? Then for your Moderation, I know not what you mean by it. But 'tis too true, that you have got the *Reb. of the* Low Church-Men on your Side; they are so tame, that they'll let *Ob. 7.* you tread upon them, like Scaffolding, to climb up to the top of the High-Church, and ride upon the Ridge of it.

Phil. Don't tell me of High-Church and Low-Church; I am convinc'd 'tis a Plot of some Designing Men, to divide and rear us in pieces: There are so many Sham-Plots, as Mr. Calamy says, that *Abrid 177* an honest Man is always in Danger; and the poor Presbyterians have always felt the dismal Effects of them.

Orth. Alas, poor Man! You are always in a Bodily Fear: I wonder how you dare Sleep anights, for fear you should rise with your Throat cut; as a Patriot of the City once express'd himself.

Phil. Then I warrant you think, that there never were any Sham-Plots.

Orth. Hold your Hand, my Friend; I do believe, and what's more, I can prove, (but Proof is not in Fashion with Men of your Mode) that there have been Sham-Plots. *Oates's* 40000 Spanish Pilgrims, that came over in an Irish Mist, was a Sham-Plot; the French invading the Isle of Purbeck, was a Sham-Plot; *Prance* and *Mowbray's* Swearing *L'Estrange* to be a Papist, was a Sham-Plot; Sir George *Wakeman's* Intention (for a great Sum) to Poison King *Charles* the Second of Happy Memory, was another; *Pickering's* Design to Shoot the same King in St. James's Park with a Silver-Bullet, but the Flint of his Pistol was not well fixt, was another Sham-Plot; *Queen Catherine's* entering into a Conspiracy against her Royal Consort, was another Sham-Plot; *Oates's* Swearing, that Mr. *Elliot* of *Duke's-Place* was Circumcised, and had killed his Patron, was another Sham-Plot. And to come nearer our own Time; *Schamberg's* Alarms of Fires and Conflagrations in all parts of the Kingdom, in 1688, was a notorious Sham-Plot. And more Sham-Plots could I name, were there an occasion.

Phil. But I mean those Plots, as the Firing of London by the Dissenters, and the pretended *Rye-House* Conspiracy, were Sham-Plots; nay Mr. Calamy more than hints, that the Passing the Act of Uniformity was a Plot. I pity the Dissenters with all my Soul, they seem to be Born for Affliction and Trouble.

Orth. Take my Advice, and save your Pity for those that deserve it. I'll let you into some Discovery about the Fire in 1666, the *Rye-House* Conspiracy, and the *Oxford-Plot* to seize King *Charles* the

the Second, and shall prove them Plots, or else I have lost my aim : I am always for saddling the right Horse, I am not for saving the Traitor, and hanging the Innocent ; *Floreat Justitia* is my Motto, and my Wish is, That Righteousness might flow like a mighty Stream.

Phil. You have undertaken a hard Province, and 'tis beyond your Ability to make good your Assertions ; I pity you with all my heart.

Orth. Save that for them, that want and deserve it, for I don't ; and if I prove not my Points, I shall be willing to lie at your Mercy.

Phil. First then, concerning the Burning of *London* ; It's notorious that it was done by the Papists, and the Monument is a standing Evidence for it.

Orth. That the City was burnt, is woful matter of fact ; but the grand Question is, Who set it afire ?

Phil. The Papists no doubt.

Orth. Then they ought to suffer for it ; but always mind the Adage, Saddle the right Horse.

Phil. I hope you don't design to throw it on the Dissenters.

Orth. If the Dissenters did it, there'll be no occasion of my helping Hand, but hear, what I can say from Authority ; Gazette, April 26. 1666.

Phil. Go on ———

Orth. Reads--- At the Sessions in the *Old-Baily* ; *John Rathbone*, an old Army--Colonel, *William Sanders*, *Henry Tucker*, *Thomas Flint*, *Thomas Evans*, *John Miles*, *William Westcot*, and *John Cole*, formerly Officers and Soldiers in the late Rebellion, were Indicted for conspiring the Death of His Majesty, and the Overthrow of the Government, having laid their Plot and Contrivance for the Surprizal of the *Tower*, the killing his Grace the *Ld. General*, *Sir John Robinsan*, Lieutenant of His Majesty's *Tower of London*, and *Sir Rich. Brown* ; and then to have declared for an equal Division of Land, &c. The better to effect this hellish Design, the City was to have been fired, and the Port-cullis to have been let down, to keep out all Assistance, the Horse-Guard to have been surprized in the Inns where they were quarter'd, several Ostlers having been gain'd for that purpose : The *Tower* was accordingly viewed, and its Surprise order'd by Boats over the Moat, and from thence to Scale the Wall. One *Alexander*, who is not yet taken, had likewise distributed several Sums of Money to these Conspirators ; and for the carrying on of the Design more effectually, they were told of

a Council of the great Ones, that sat frequently in *London*, from whom issued all Orders, &c. The 3d of *Septemb.* was pitch'd on for the Attempt, as being found by *Lilly's Almanack*, and a Scheme erected for that purpose, to be a lucky Day, a Planet then ruling, which prognosticated the Down-fall of Monarchy. The Evidence against those Persons was very full and clear, and they accordingly found Guilty of High Treason, and Executed on the 30th of the same Month.

Phil. What do you tell me of the Gazette? A paltry, *silly* Paper, and ever was, as our Friends tell me; The *London Gazette* (says *John Tutchin*) and the *London-Post*, will soon be Papers of equal Reputation: The Review, honest *Defoe* (N. 57.) and the *Master-Mercury*, (N. 14.) chime all the same way: And you must have better Evidence, if you think to convince me, that there was such a Conspiracy to burn *London*, &c.

Orth. I would give you all the Satisfaction that the Case is capable of; I have told you of the Gazette, which I thought had been Authority enough, but that's set by; If you please, I'll take a walk some day with you, and go to the *Old-baily*, and consult the Records.

Phil. That may be of too much Trouble and Charge.

Orib. Then Sir, I beg of you to suspend your Judgment, and keep your Patience a little longer, for the Tryal it self is a coming out, as I had it from a Friend.

Phil. That's some-what indeed, I shall wait,—— but be pleas'd to hear my Evidence, That the Papists burnt *London*.

Orth. Go on.

Phil. The Monument, I thought, had been Evidence enough, as appears from this Inscription, *viz.* This Pillar was set up in perpetual Remembrance of the most dreadful burning of this Ancient City, begun, and carried on by the Treachery and Malice of the Popish Faction, in the beginning of *Septemb.* in the Year of our Lord, 1666. And the Inscription upon the House in *Pudding-lane*, where the Fire began, is to the present purpose, that the Papists fired the City: Here, by the Permission of Heaven, Hell broke loose upon this Protestant City; from malicious Hearts of barbarous Papists, by the Hand of their Agent *Hubert*, who confess'd, and on the Ruins of this place, declar'd the Fact, for which he was hang'd; *viz.* That here began that dreadful Fire, which is described and perpetuated, on, and by the neighbouring Pillar, Erected *Anno 1681.* in the Mayoralty of *Sr. Patient Ward, Knt.*

Orth. This Evidence is too late, as being of no ancienter Date than the Mayoralty of Sir *Patience*, pious Sir *Patience Ward*: And secondly, there's no *Word* in the Inscription set up when Sir *Tho. Davis* was Lord Mayor, in the Year 1677, as if the Papists did it; And I wonder how it was known in the Reign of Sir *Patience*, and not one word of it in that of Sir *Thomas*.

Phil. The latter, and those that preceded him, were Popish affected, and Papists in Masquerade, and they were willing to throw off the Scandal from the Papists; but Sir *Patience* was a zealous, true Protestant, and wou'd speak the Truth.

Orth. That's a Question; and some body was telling me t'other day, that he was convicted of Perjury about *Pilkington's* words concerning the Duke of *York*.

Phil. That's foreign to our Business, and pray dismiss it; but don't you think seriously, that the Papists did burn the City?

Orth. It does not yet appear to me.

Phil. Their Agent that did it, was a Papist.

Orth. What was his Name? Can you bring it to your Memory? It may be of vast consequence, if it could be substantially prov'd.

Phil. His Name was *Hubert*.

Orth. First, I believe that *Hubert* was no Papist; and secondly, that he never fired the City of *London*.

Phil. How's that? Dare you pretend to contradict so solemn a Story, that gave Birth to the Monument Inscription.

Orth. I dare, and will contradict it; and first, I believe *Hubert* was not a Papist: and I am assur'd, that he was born, and train'd up a Protestant, a Member of the French Church of *Stockholm*; and that the Master of the Ship, that was to carry *Hubert* to his Father, was a Protestant too, and there was no Evidence that he dy'd a Papist.

Phil. Well, should it be granted that he was not a Papist, yet 'tis certain, that he put a Fire-ball at the end of a long Pole, and lighting it with a piece of Match, he put it in at a Window, and staid till he saw the House in a Flame.

Orth. I am told, that *Hubert* had a dead Palsy on one side, one Arm useless, and much ado to trail one Leg after him; Was not this a fit man to manage a long Pole, clap a Fire-ball to the end of it, and this Fire-ball to be put into a Window, where there was no Window at all? Now how this lame Man should manage this long Pole with one Hand, is one Question; and it may be another, How *Hubert*, that never was here before, and came hither in the Night, when it was so dark, that he could not know a Window from a Hole in the Wall, should find the way so directly afterwards

terwards to the House (the Lane not being above ten Foot over at most, and buried in Rubbish with the Ruins) when the Inhabitants of 30 or 40 Yeats standing, were at a loss to find their own Houses in the fairest Streets of the Town.

Phil. If *Hubert* did not do it, why should he confess it, and hang himself?

Orth. Because he was mad. My Lord *Holles* gave that Evidence in his favour, and so did Dr. *Durel* (the late Dean of *Windsor*.) The French Church of *Stockholm* gave the same Testimony of him; the Justices at his Trial were of the same Opinion; and Sir *W. Wild*, in his Direction to the Jury, deliver'd himself freely, that the Man said he knew not what: He shew'd himself to be mad on Ship-board. And now I shall give you an account from the Master of the Ship himself; and will tell you farther, that the Truth of this Relation has been known a long time to some eminent Men of the true Protestant Way, tho' they are not willing it should be made publick.

The Information of Laurence Peterfon, Master of the Ship Milkmaid, of Stockholm, in the Kingdom of Swedeland,

Saith, and he is ready to make Oath, That his Ship being freighted with several Commodities, to carry for the City of *Rouen* in *France*, he was desir'd by one Mr. *Hagerstorn* a Merchant, his Freighter, to carry in his Ship to *Rouen*, *Robert Hubert*, the Son of Mr. *Hubert* of *Rouen*, he being not well in his Mind, and being very poor, so that he was chargeable to them there. And accordingly he did receive him on Board the said Ship, and did set Sail for his intended Voyage; but meeting at Sea with Prince *Rupert*, he stop'd him, and order'd him to go with his Ship to *London*; which he accordingly did, and arriv'd two days before the City of *London* was on fire, and came to an Anchor at St. *Catherines*, near Mr. *Corseille's* Brewhouse: And he doth affirm, and is ready to make Oath, That the said *Robert Hubert* was never a shore, nor out of his Ship from his coming into it, until the Tuesday after the Fire began: And during the Fire, the said *Hubert* did seem to rejoyce, and said, Fery well, fery well; which with the word, Yes, yes, was all the English he could speak; And thereupon, the said Master seem'd angry, and troubl'd to see him rejoyce, shut him into the Hold, and he crept out at a private Scuttle, and got ashore upon the said Key of Mr. *Corseille's*, where this Informant saw him seized by the Multitude, and presently carry'd away: And the Waiter of the Ship telling of this Informant, that he did hear, that the said *Hubert*

bert was put into Prison some days after, and wou'd have this Informant to have look'd after him ; he did say, that he would not trouble himself about him, and that he never heard more of him, until he went to his Father at *Rouen*, to get him to pay Three Pounds Ten Shillings, that was due to him for his Passage and Diet. And then his Father told him, that his Son was hang'd for Firing of the City of *London* ; which much amaz'd this Informant, he well knowing to the contrary ; and is ready to make Oath, as aforesaid.

*Signed by the said Laurence Peterson,
this 17th. of December 1681.*

*Lorenz. Peterson, now
Master of Protningholm.*

Phil. But what became of *Hubert* after he was seiz'd and carried away ?

Orth. They had him (as my Author was inform'd) to a Justice, somewhere about *Mile-End Green*, upon suspicion ; who finding no cause of Commitment, let him go. From thence he wander'd into *Rumford Road*, where the Rabble came about him again. What! are you one of the Rogues that fired the City ? they cry'd ; ouy, ouy, says he ; and then away they whip'd him to *London*, where he was soon after examined by a Committee of Parliament. Sir *Robert Brook's* in the Chair ; and about the middle of *October* following, he was tryed and condemn'd upon his own Confession, and so was Executed.

Phil. But did not Sir *Robert Brook's* take him to be Guilty of the Fact.

Orth. So much the contrary, that he told a Gentleman of Worth and Quality (that was alive in 1683, and was ready to make Oath) at his own Table, in answer to the Question, what he thought of him. This Man (says he) was no more Guilty of burning *London*, than you are. And now to sum it up ; here's *Hubert* a lame, creeping miserable Wretch, a Protestant brought over in a Ship, that was not design'd to come hither, a known Mad-man singled out for a Conspiracy. Here's *Hubert* setting the Town a Fire with a long Pole, that must reach from *St. Catharines* to *Pudding-lane* ; and in short, he's as Mad as *Hubert*, that does believe it.

Phil. If it be as you say (and I am apt to believe it is,) what Credit will Sir *Patience Ward's* Inscription on the Monument find at this time of the day.

Orth.

Orth. Very little, or none, I suppose with all honest Men. And this puts me in mind of an Expression of an unlucky Wag, that was present when the Inscription was (by Authority) defac'd; They say, the Papists burnt this City; now 'tis plain.

Phil. But who's your Author, for what you have been so elaborate; I am apt to believe 'tis some Papist, or at least a Papist in Masquerade.

Orth. That's the common Accusation, when any thing bears hard upon the Canting Hypocritical Tribe.

Phil. You must name him, or I shall have reason to believe so.

Orth. Believe as you please; but if nothing will satisfy you, unless I name the Author, you shall have him.

Phil. Who is he?

Orth. It is that Old (very Old) Loyal Suffering Subject, Sir Roger L'Estrange, and if his Memory holds, will yet stand the Test.

Phil. I have it from many Hands, that he was a Papist, and Prance and Mowbray swore it.

Orth. Then they were Perjur'd Villains; but I believe Archbishop Sharpe, Bishop Ken, and the Reverend Mr. Gatford are of another Opinion: And now I shall make it appear, that he was no Papist; as first from a Letter which Sir Roger L'Estrange deliver'd Dr. Thomas Ken, Almoner to her Highness the Princess of Orange at the Hague, Feb. 1st. (N. S.) 1681. where he received the Holy Communion the next day accordingly, which I take to be the most Sacred Security, that one Christian can give to another.

To the Reverend Dr. Tho. Ken, Feb. 1st. (N. S.) 1681.

S I R,

In or about October last, Mr. Oates represented me to the King, L'Estr. no. and Council for a Papist; Prance swore that he saw me several Papist, 32. times at Mass, at Somerset-House, about two Years before; but swore withal, that he never saw me receive the Sacrament; I was summoned, heard and acquitted.

Since that time, some People (as I am inform'd) have sworn that they have seen me receive two; wherein I think my self bound in Conscience and common Prudence to clear my self.

Sir, by the Grace of God I purpose to receive the Blessed Sacrament from your Hand to morrow; may it be Life or Death to me, as I speak True or False; may it be to me, what the Sop was to Judas, if either I am, or ever was, or ever pretended to be of the Communion of the Church of Rome.

I never

I never received the Sacrament from a Romish Priest in my life. I was never under the Roof of a Popish Chapel in *England*, since the King was Restor'd in 1660. I have no Reserve, but intend by this Letter, as I desire you may understand it.

Sir, I am, with infinite Reverence for Your Function, and Esteem for Your Friendship and Person,

Your most Affectionate

Humble Servant,

Roger L'Estrange.

In the next place, here's an Affidavit of *Roger L'Estrange's* receiving the Sacrament according to the Church of *England*, attested by the Curate, and Churchwarden of the Parish of *St. Giles's* in the Fields——Whereas *Miles Prance*, and *Laurence Mowbray*, made Oath, in *Octob.* 1680. That they had seen *Roger L'Estrange* several times at Mass in the Queen's Chappel; and whereas *Richard Fletcher* made Oath likewise, in the same Month and Year, That *L'Estrange* had declar'd himself a Catholick of *Rome*, and a Member of that Church, whereof the *Pope* is the Head. I do declare, in the presence of Almighty God, That I never was in a Popish Chapel in *England*, from the Year 1660, to this day; That I neither am, nor ever was, nor ever pretended to be of the Communion of the Church of *Rome*; I deliver this in the Aw and Dread of the Divine Vengeance; and if it be not true in every syllable, according to the best of my knowledge, recollection and belief, or if I have any other meaning than what the words barely and naked import, may that blessed Sacrament of the Body and Blood of our Saviour, which I hope, by God's Grace, to receive upon Sunday next (being *Easter-day*) to my Eternal Comfort, be unto me the eating and drinking of my own Damnation.

Attested by *Stephen Lammis* Curate, *Thomas Harris* Churchwarden in the Parish of *St. Giles's* in the Fields, *Apr.* 12. 1682.

And in his Preface to the first Part of the Dissenters Sayings, in Answer to the Protestant Mercury, a Seditious Paper, in which are these words; On *Apr.* 3. (say they) Mr. *L'Estrange* thought fit to take the Sacrament, at his Parish-Church (*St. Giles's* in the Fields) and was observed to whisper the Minister some time before

fore he did receive. But he would do well in his next Pamphlet, to tell those that did suspect him, how oft, and where, and when he came to that Holy Table, in Sixteen Years time before the Discovery of the Popish Plot, and before he was publickly question'd for being a Papist.

It's true, that I received the blessed Sacrament (as above) and whispered also to the Minister, (the Learned and Reverend Dr. *Sharp*) and the very words I whispered, were these, (so let God deal with me, as I am clear, not only of Popery, but of all the Things that have been sworn against me, that look towards it: Now for the farther Satisfaction of Knaves and Fools (for no other that know me and my Circumstances, can pretend to suspect me) let them ask Mr. *Gatford*, Minister of St. *Dionis Back-Church*, and a worthy Divine, if I have not several times received the Holy Sacrament from his Hand, and in my Parish Church too, long and late before the Discovery of the Popish Plot.

Now *Phil.* I think you have had abundant Satisfaction concerning Sir *Roger's* Religion, and I hope by this time, you begin to have more charitable Thoughts of that great Man and his Principles. I have been so large, not only to please you, but also to fix the Doubting and Wavering (for let me tell you there are many such) and I would have them let the old Gentleman go down with his gray Hairs to the Grave in peace.

Phil. So he shall for me, and for the future, I am resolv'd always to mention his great Name with Honour and Respect, and moreover, shall make it my Business to damp any malicious Scandal that tends to a Reflection on him.

Orth. In so doing you'll act the part of a Christian, and Charity obliges me to think, that you'll be as good as your word. But one thing let me add, (and I have done) That had he lived when ancient *Rome* was in all its Splendor and Glory, the Senate, no doubt, would have erected his Statue; and I believe he would have deserv'd it, as well as *Decius Curtius*, that brave Roman, that leap'd the Gulf to save a sinking State.

Phil. But now 'tis high time to speak of the other sham-Plots, as the *Rye-house* Conspiracy, and the Act of Uniformity, &c.

Orth. For the love of Truth, let me beg of you to desist from such hard Names: As for the *Rye-house* Conspiracy, that was an undoubted Plot both upon the Church and State; And to convince you, as to the Reality of it, I wou'd desire you to read this History of it, viz. A true Account and Declaration of the horrid Conspiracy against the late King, His present Majesty, (and I
may

may add our Gracious Queen) and the Government ; there you'll find the Confessions and Informations of the Conspirators from their own Mouths. But I have not time at present to come to Particulars ; such a Task I must adjourn to some other occasion, but I think the matter of fact is so plain, that there's no necessity of standing upon proof: But if you think the Book to be prolix and tedious, I shall recommend but one Pamphlet, (and that's an excellent one, take my word for it) *viz.* The Wolf stripp'd, and there you'll find that Plot abridg'd. (You'll love the word for Mr. Calamy's sake.)

Phil. I shall not put you to any farther trouble upon that Plot (as you call it) and if I find time, I'll peruse that History ; if not, I'll carefully read the Wolf ; for let me tell you, I'll judge for my self, for I have been hood-wink'd and led by the Nose too much already, and where I find Truth I'll stick by it.

Orth. Were all Men of your Opinion, we should soon have a glorious Scene of Affairs, we should be all of one Mind, and act in Concert, Church and State would be fix'd upon an eternal Basis, nothing in this World could hurt or injure us, and *England* once more wou'd become the Umpire of *Europe*, and all distressed States would address themselves to Her ; *Rome* it self would totter, and *France* would lower her Topsails, and thank us for her Liberties and Bounds ; Religion would flourish, Trade prosper, and every one wou'd sit quiet and easie under their own Vines.

Phil. God grant us such a State of Affairs.

Orth. I shall heartily say Amen to your Prayer. And in order to so good end, let us all resolve to lead new Lives, and constantly call upon GOD in his own House, the Church, and that will engage His Providence to take us into His Care and Protection, and guard us from all Foreign and Domestick Enemies ; and those that hate us, shall then know that God is with us, and will continue to be our Strength, our stony Rock, our Defence, our Saviour, our Might, our Buckler, the Horn also of our Salvation, and our Refuge.

F I N I S.

